

## PalArch's Journal of Archaeology of Egypt / Egyptology

### Understanding on Diversity and Tolerance in School Environment to Eradicate Violent Behavior Pattern in Indonesian Community (Study in the Environment of Traditional Religious School)

*Kadek Wiwik Indrayanti*

Merdeka University Malang, Indonesia

[kadek.wiwik@unmer.com](mailto:kadek.wiwik@unmer.com)

**Kadek Wiwik Indrayanti, Understanding on Diversity and Tolerance in School Environment to Eradicate Violent Behavior Pattern in Indonesian Community (Study in the Environment of Traditional Religious School) - Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(4), 1-14. ISSN 1567-214x, Keywords: Understanding, Diversity, Religion and Tolerance.**

#### **Abstract**

Indonesia is known as a pluralistic country consisting of various ethnicities, languages, beliefs, traditions and religions. Lately there is a phenomenon of violent and intolerance behavior related to religion in the community, especially among the younger generation, which has caught the attention of all parties. The purpose of this paper is to identify programs in traditional Islamic school (*Pesantren*) in Malang, East Java, and Hindu school (*Gurukula*) in Bali related to the understanding on diversity and tolerance among school students; the concept of diversity and tolerance from the perspective of Islam and Hinduism, the obstacles experienced by school caregivers in implementing the program as well as tolerance and the form of the learning model. Next, the used methods are interviews using questionnaires and focus group discussions to get a comprehensive description. The results show that both Gurukula and Pesantren do not have such programs so that the application of materials on the understanding on diversity and tolerance has not been maximized. Knowledge and understanding of diversity and tolerance among the students of Pesantren is still less compared to students of Gurukula. The constraints experienced by schools are the absence of media and the support of NGOs that facilitate activities so that the program is not optimal because it does not involve students. Hence, the obstacles and constraints experienced by caregivers are not much exposed. What is needed in the preparation of material module for students is by including cultural and local wisdom approaches.

**Keywords:** Understanding, Diversity, Religion and Tolerance.

#### **INTRODUCTION**

The phenomenon of violence that occurs in Indonesian society almost every day can be witnessed in various mass media. One form of violence that occurs in society is violence in the name of religion and belief. This phenomenon was increasingly visible before and

after the 2019 Presidential Election. The voter community was divided not because of different choices but because of groups of people who tried to turn Indonesia into a religious state, especially by the right-winger.

Likewise, the results of research conducted by a non-governmental organization, the Moderate Muslim Society, at the end of 2010 on religious life in Indonesia, that showed a number of acts of violence motivated by religion and discrimination against religious minorities. There were 81 cases of religious intolerance over the past year, increasing as much as 30 percent from 2009. Among them, the most frequently reported incidents are such as church closings and the bombing of an Ahmadiyah mosque. It shows that religion and belief are still used as energy to commit violence. Furthermore, a study from the Center of Strategic and International Studies shows that religious tolerance of Indonesians is still low, as many as 68.2 percent of respondents chose to reject the establishment of houses of worship

Wahid Institute has conducted studies on violence in the name of religion and belief since 2008 until now, which shows that the incidents of violations of Freedom of Religion and Belief (FRB) occurred in 27 provinces in Indonesia. Meanwhile, the incidents of "Politicization of Religion" were recorded in 3 provinces. Meanwhile, Good Practices of FRB were recorded in 32 provinces out of 34 provinces throughout Indonesia. The community's educational level will not guarantee a high level of tolerance (<http://wahidfoundation.org/index.php/publication/index/report>).

As proved by the survey results. Those whose educational background is higher than the high school are actually intolerant of people of other faiths and tend to resist. The survey conducted by the Institute for Islam and Peace (IIP) indicates that the ideology of terrorism has succeeded in infiltrating the subject of Islamic Religious Education as well as the teachers. There is a tendency for the introduction of radical ideology to infiltrate into the field of education by some unscrupulous teachers who spread: the level of recognition to radical organizations by Islamic Religion Education teachers is 66.4% and by student is 25.7%, while the recognition rate of radical figures by Islamic Religious Education teachers is 59.2 % and by students is 26.6%. In fact, the cause of religion labeled violence to be more frequent is the Islamic Religious Education curriculum and its teachers. In Jakarta: 78% of Islamic religious teachers agree with the enforcement of Islamic law. (<https://sc-collection.blogspot.com/2011/05/hasil-survei-lakip-tentang-kekrasi.htm>).

The findings regarding intolerant materials in the textbook, as well as the teachers, were published in two new books released in July 2018 by Syarif Hidayatullah State Islamic University, Jakarta, based on the results of a study by the Center for Islamic and Community Studies (also known as *Pusat Pengkajian Islam dan Masyarakat/PPIM*) in 2016. The first book entitled, "Portraits of Religious Teachers - Views on Tolerance and Issues on Religious Life" is the result of a quantitative study of 330 religious teachers in public schools and madrasah in 11 districts / cities in Indonesia. Most of the

Muslim religion teachers are intolerant of other religions, because they refuse to give permission to build houses of worship of other religions in their area of residence (81%), do not celebrate holidays to people of other religions (74%), and the majority reject non-Muslim leadership, and around 18% reject non-Muslim teachers to teach in their schools. As many as 80% of Islamic teachers are not willing to accommodate Shia or Ahmadiyah followers if they are expelled from their hometowns. Apart from being intolerant, 78% of teachers Muslims agree with the application of Islamic law and 77% support organizations fighting for Islamic law. Also research by Jurnal Perempuan in 32 High School and Madrasah Aliyah level schools in 7 cities, namely Padang, Yogyakarta, Pandeglang, Jember, Cilacap, Cianjur and Jakarta, found that there was an effort of unification in the students. There are complaints from religious teachers who feel odd after their students take certain religious and extra-curricular lessons. Students in these state high schools reject diversity and build a sentiment of religious unity instead of nationality (Guntarto, 2010).

This study is somewhat different from other studies because it specifically examines students and teachers' understanding of diversity and tolerance in the religious school environment, namely Hinduism and Islam, not in public schools related to its implementation. On the basis of this phenomenon, this study needs to be carried out to capture what programs have been carried out in Islamic boarding schools and teachers; the concept of diversity and tolerance from the perspective of Islam and Hinduism, as well as the constraints experienced by caregivers / educators in creating and implementing diversity and tolerance programs in their respective environments.

## **RESEARCH METHOD**

This research is a descriptive study in nature, to identify policies, programs and implementation of understanding on diversity and tolerance in schools. The determination of the location is done by using purposive sampling method by considering the limited time, and carried out in the environment of Islamic boarding schools (Pesantren) in Malang and Hindu school (Gurukula) in Bangli, Bali. Interview was conducted using a questionnaire and supported with a Focus Group Discussion

## **RESULT AND DISCUSSION**

From the results of the initial study at Hindu schools (Gurukula) and Islamic boarding schools (Pesantren), it turns out that there is one similarity in the two schools, that both use the national curriculum. Furthermore, the provision of in-depth religious material in Pesantren and Gurukula is adjusted accordingly. Giving religious lessons can be done before general class hours or after class hours. Although the concepts of diversity and tolerance are given to students through Civic Education (CE) subject and religion lessons, in its implementation, a special study is needed to determine the extent to which students understand diversity and tolerance in reality, given the results of studies in

several public schools at high school level in several cities shows that students reject diversity and foster a sentiment of religious unity.

Furthermore, the teachers considered that interfaith programs among students were necessary to reduce violent behavior. However, Pesantren and Gurukula do not yet fully have programs to support the practice of understanding on diversity and tolerance. This is in line with opinion in the result of a research conducted by Testriono (2011), which suggests how we can foster healthy debate about religion, and how Indonesians can encourage pluralism better and respect for the beliefs of others without violating the freedom of others.

Below is a summary of the results of studies conducted in Hindu school (in Denpasar, Bangli - Bali) and Islamic school (Malang):

| No. | Description  | Gurukula (Hindu)  | Pesantren (Islam)   |
|-----|--|---|---|
| 1.  | Understanding on Diversity and Tolerance by teacher                      | Already have  | Already have  |
| 2   | Understanding on Diversity and Tolerance                                 | Already have but not maximum  | Not having  |
| 3.  | Understanding on Violence by caregiver/teacher                           | Adequate  | Adequate  |
| 4.  | Programs and Policies concerning Diversity and Tolerance                 | Not maximum yet (conducted once but did not involve students) and no policy | Not having yet because considering that there is no problem in Islam regarding the issue and there is no suitable media to facilitate and the policy is not ready.            |
| 5.  | Necessity to provide Understanding on Diversity and Tolerance            | Considered as necessary   | Considered as necessary   |
| 6.  | Types of materials on Diversity and Tolerance                            | Not specifically provided   | Not specifically provided   |
| 7.  | Mode of Delivery   | In the form of preach and tales   | In the form of preach and tales   |
| 8.  | Source of Materials  | The Holy Book   | The Holy Book (Al Quran and Al Hadist)  |
| 9.  | Constraints experienced by caregiver in teaching diversity and tolerance | Nothing, only financial issue   | <ul style="list-style-type: none"> <li>➤ No issue from students and teachers.</li> <li>➤ With good Human resource, the socialization process will complete faster.</li> </ul> |

|                           |   |   |
|---------------------------|---|---|
|                           |   | <p>➤ Transformation of traditional mindset into logical mindset goes slow.</p>  |
| <p>10. Type of school</p> | <p>Not yet implementing the true concept of Gurukula because not under the supervision of a Barahmana, and the teachers are not living in the Pesraman, and still using national curriculum as the basis.</p> | <p>Not yet fully adopting the education model of the true Pesantren because still using national curriculum as the basis.</p> |

**Source :** The author's research results

Intensive interviews were also conducted with experts and the results of an interview with a scholar (teacher) in the field of Islam can be described as follows: “There are two kinds of Pesantren/Islamic Boarding School in Indonesia, namely traditional Pesantren and modern Pesantren. In traditional Pesantren, what is taught is limited as Islam in material, whereas in Modern Pesantren, material on diversity is taught. The studied materials are epistemological and methodological thoughts. The understanding on diversity should be given after students graduate from high school, not during school. If it is given at an early age, it is feared that the child will be confused because the foundation of his own religious teachings is not yet strong. Giving material about understanding diversity and tolerance should be given to students when they have reach the higher education level or when they reach adulthood because there is a tendency at that time the emotions can be controlled." There is a wrong perception about when diversity and tolerance should not be given. From an early age, it needs to be changed that knowledge and understanding of tolerance and diversity is not necessarily the object of religion. It can be started by showing the diversity around us as a gift. So what need to be taught about the understanding, in addition to students, the most important and urgent is the teacher.

The results of an interview with one of the teachers (lecturers) in the field of Islam with a background in Islamic scholarship and management, related to whether or not an understanding of diversity and tolerance is given through education, found out two opinions, namely the first opinion says it is necessary and the second opinion says it is not necessary. Those saying as unnecessary argued that it is debatable whether the material contributes or not?

The results of a research by the International Center for Islamic and Pluralism (ICIP) in 2005-2006 that studied 20 Pesantren in West Java from 2200 Pesantren that are members of the Board of Islamic Boarding School Cooperation throughout Indonesia (BKSPPI).

The research examines whether pesantren circles legitimize acts of violence and are not friendly to differences? The studied topics were around the discourse of multiculturalism, such as tolerance, democracy, gender, and Islamic law. The results in this research showed that the understanding of a number of pesantren in West Java has not fully accepted the reality of multiculturalism. This scientific report still leaves a fundamental debate, because the object of research is considered as less representative to represent the face of pesantren in general, especially modern pesantren, which are not involved as the object of the research.

In the context of modern pesantren, multiculturalism education has actually become basic education which is not only taught by formal teachers in the classroom but also carried out in the daily life of the students. Formal education on multiculturalism is manifested in the form of teaching Indonesian / citizenship education whose curriculum has been formulated. The teaching system in the modern pesantren, which is dominated by foreign languages (Arabic and English) as an introduction, does not diminish the spirit of multicultural education for students (*santri*), because this material is placed as primary material and must be taught in Bahasa as the mode of delivery.

The virtue of multiculturalism education in modern pesantren is also reflected in the content / materials of the curriculum that clearly teaches students insights on the diversity of beliefs. This material is very substantial in multiculturalism education, because the students are aware of the basic differences in their religious beliefs (Islam) with other religions in the world. This material has the potential to build awareness of tolerance for the diversity of beliefs that students will encounter when living in society later on.

Next, the form of traditional Hindu educational institutions called Gurukula has existed for hundreds of years similar to Islam with pesantren. Gurukula consists of five important basic components; (1) a charismatic leader who is called an *Acarya* or teacher; (2) fulltime students, called *Brahmacari*; (3) residential facilities called Gurukula dormitories; (4) a place for prayer called a temple or *Mandir*; and (5) sacred literature based on teachings from the past called Vedic Literature. Meanwhile, Pesantren in Indonesia have five important basic components, namely: (1) the presence of a charismatic leader, namely a *Kiai*; (2) *Santri*, namely students who study for a fulltime; (3) a cottage as a residential facility for *Kiai* and *Santri*; (4) Mosque for prayer; and (5) certain subject materials based on the Salaf Book which is the basis of the curriculum (Raghava Swami, 2008).

Gandhi was of the view that dialogue between religions needs to be fostered and those who have undergone interfaith dialogue firmly acknowledge the following: *the more they get to know people of other faiths of other religions, the deeper they understand and affirm their beliefs in their own religions; not only do we need each other, we need each other to understand ourselves* (Esllsberg, 2012).

With the conscious that all beings (humans) are one family (*Vasudhaiva kutumbhakam*), all beings should be prosperous (*sarvapranihitankarah*), the teachings of Ahimsa (non-violence) and Tat Tvam Asi which literally means "It is you", then the happiness of human life as which all religions aspire to can be realized together when everyone stops thinking that other than himself is someone else. On the other hand, people have to see that the other person is themselves (*tat tvam asi*). To realize a peaceful coexistence, the only way is to acknowledge pluralism (Donder, 2006).

Pluralism, on the other hand, is a moral term. This is a way of dealing with diversity by turning the separation into a positive way for different people to connect with one another. (James V. Spickard 2017). Perhaps a more general sentence is "many roads lead to Rome". All religions lead to Allah, only the paths are different. The debate over pluralism is still very crucial. Because it is related to theological issues as something important and sensitive. Not all religious communities agree to say there is another truth outside of their religion. The teachings of the holy books of each religion always direct its adherents to believe that only their religion is the truest. However, in some cases, the holy books of each religion implicitly state the existence of 'other paths' outside of their religion, which can be a valid path to follow in the procession to God (Moch Shofan, 2007).

The concept of 'pluralist society' is seen as expressive of an ideological perspective and not only as a description of a state of pluralism. The traits of pluralist ideology are identified and issues of transcultural core values are explored. The absolute conception and contemporary relativism of religious education and pluralism is challenged and a view of advanced religious education which seeks to replace the 'ideological cage' with 'ideological exploration' and to provide students not only with 'multi-religion religious education' but with 'interfaith religious education' (Michael Grimmitt (1994) Religious education and the ideology of pluralism, *British Journal of Religious Education*, 16: 3, 133-147, DOI: 10.1080 / 0141620940160302).

Religious pluralism is an understanding that teaches that all religions are the same and therefore the truth of each religion is relative; therefore, every believer must not claim that only his religion is true while other religions are wrong. Pluralism also teaches that all religious adherents will enter and live side by side in heaven." Furthermore, Nurchalish Madjid as quoted by Adian Husaini, in *Media Dakwah* magazine Edition No. 358 of 2005, stated that religious pluralism is a unique term in theology. He also stated that there are three attitudes of religious dialogue that can be taken, namely first, an exclusive attitude in seeing other religions (other religions are the wrong path, which is misleading for their followers); second, an inclusive attitude (Other religions are an implicit form of our religion); and third is a pluralist attitude which is usually expressed in various formulations, for example Other religions are equally valid ways to reach the same truth, Other religions speak differently, but are the same valid truths. Or each religion expresses an important part of a truth (Husaini, 2005). Religious pluralism as

recognition of independent validity of other religions had been obtained in many societies in many parts of the world and at different periods of history (Olawoyin, O., 2015).

Hinduism has realized the presence of religions on earth as a reality of natural plurality and also as a natural dharma (nature). Pluralism is diversity. Unity in diversity equals togetherness, and togetherness does not mean to be the same. No single person or group of people can make this world into a single entity. In short, diversity or pluralism is a system consisting of various component units that have their respective functions.

Hindus, regardless of their school of thought or philosophy, and wherever they are, are actually one in diversity. The essence of Hinduism is one in diversity and not uniformity and this is a universal value. By realizing that this world is built on the basis of diversity, one cannot hate or even condemn diversity. Hating or condemning diversity or pluralism is the same as hating God.

The understanding of diversity is regulated in one of the holy books, namely Bhagavatgita VI. 11: To what extent all people surrender to ME, I reward them according to their surrender. Everyone walks My way in all things, O son of Prtha.

Bhagavatgita VII. 21: I dwell in everyone's hearts as the Supersoul. Once a person worships a certain god I make his belief steady so he can surrender himself to that god.

Bhagavatgita IX. 15: Others, who are engaged in sacrifice by developing knowledge, worship the Supreme Lord as one without equal, as having multiple natures, in many forms and in universal forms. The above verses embody pluralism in the Hindu faith. There is nothing wrong in every religious tradition and that tradition actually causes an ethnic group or a nation to survive from generation to generation (Mantik in Donder, Theology 2009: p. 506).

Therefore, in order to maintain religious pluralism that has existed for a long time, awareness is needed to accept, be grateful for and respect these differences. It forms a will of religious human groups to respect each other. For Gandhi believes that a sincere appreciation that arises from the heart will be eternal and endless: that in the Sarvadharmasamanatva concept the same respect for all beliefs and faiths. Religions are like branches of the same tree, various flowers in the same garden, and children of one family. Through various paths from different religions, people make pilgrimages towards a common goal. Why should we make pilgrimages along the same path? The same respect grows from the sympathetic knowledge that other people experience a sense of community as the inspiration and vision of their religious tradition that should be the same as what we experience. This imaginative ability to appreciate a reality that we don't have is what makes us human. Having the same respect for all religions does not mean we adopt another religion. But that means, 'force me to understand their point of view, to appreciate the light they are looking at in their religion. One equal award (M. K. Gandhi, 1962: p. 7).

*Pluralism is a modern phenomenon privileging individual freedom. Pluralism does not only emphasize diversity but also questions the monopoly of authority by people, groups or institutions in deciding ethical values. In this understanding, pluralism is not opposed to the idea of unity and universalism founded on rationalism and humanism. (Arfa, 2014).*

Tolerance between religious communities is defined as being patient in letting other people have other beliefs on their religion and faith. The implication is that tolerance means growing mutual respect between followers of religions and belief in God Almighty, peacefully without interfering with each other, even respecting each other with help. Therefore, a citizen who are willing to develop tolerance must avoid and stay away from excessive fanaticism, confusing religious teachings, disturbing worship activities and being indifferent to followers of other religions. In social life in Indonesia, it is necessary to develop an attitude of service, appreciation, respect, and mutual assistance. According to Frans Magnis Suseno true tolerance emerges as it is said; "Even though I don't believe in your beliefs, even though your faith is not the truth for me, I fully accept your existence. I am happy that you are exist, I am willing to learn from you, and I am willing to cooperate."

Meanwhile, tolerance only recognizes the existence of other religions as an indicator of pluralism, without having to eliminate belief in one's own religion. It is also not an obligation to admit other people's religions as valid, true and authentic. Tolerance, in short, respects differences. So tolerance exists because there are differences. If there is no difference, then the term tolerance will not appear (Anis, 2005).

According to Anis (2005) Islam offers a non-theological solution, because theologically Islam has completed and finished discussing it. So that the urgent solution is the practical administrative solution, how to organize life together, side by side, help each other, and cooperate. All of that is beyond theological. That is actually what the Prophet had done with the Medina Charter. The Medina Charter regulates the relationship between religious communities administratively, without addressing theological issues. So tolerance is a necessity for individual adherents of religion. They cannot exist without tolerance. But tolerance is not pluralism. It is only limited to respecting followers of other religions and their right to life.

The word tolerance in Arabic is called 'at-Tasamuh'. From the etymological aspect, it means interacting with others with full ease, leniency and willingness, either in the sense of liking or disliking. Scholars from the past until today have agreed that tolerance (at-Tasamuh) is an important element of Islamic teachings. The Qur'an calls on people with different racial, color, language and religious backgrounds to live side by side in an atmosphere of peace and tolerance. When there is contention, dispute and enmity for certain reasons, Allah SWT's instructions for Muslims are to be tolerant, forgiving, repaid those who in need with kindness and turn enemies to become good friends. Even the Qur'an does not just urge Muslims to tolerate which is considered an absolute

prerequisite for a peaceful life, but asks for their commitment to be fair. It does not mean only for other people, but also must respect the culture, beliefs and differences in civilization.

Historically, there is a number of historical evidences that show that in Islam where the Prophet Muhammad and his companions applied the principle of tolerance mentioned in the Al-Qur'an in relation to non-Muslim groups, among others are:

1. The agreements made by the Prophet Muhammad with the Tughlub tribe, which let them follow their own religion out of Islam;
2. Agreements with Christian communities in Najran and Jews communities in several surrounding areas, which essentially provide religious freedom, carry out religious rituals and build churches and so on.
3. The agreement with the polytheists of Mecca at that time, which basically showed an extraordinary attitude of tolerance.

Even to respect the relationship based on humanity and the principle of tolerance, Allah SWT prohibits Muslims from hurting the feelings of non-Muslims, by denouncing the teachings of religion, even though animism, as stated in the Qur'an in Al-An'am, verse 108: *“Do not curse sculptures who is worshiped by the polytheists besides Allah. Such actions provoke their anger by condemning God arbitrarily and going beyond limits. The worship of statues is example that every people do with their level of readiness.”* So in the Al-Quran and Hadith itself instructs the people to respect and love each other and be gentle towards others even though that person is a believer of another religion.

Furthermore, according to Rubaidi (Head of the Inter-Ummah Relations Division of the East Java DPW NU) explained that to measure how the level of tolerance is implemented, we can use a benchmark at the level of action. Like the experience made by GKJW (Jawi Wetan Christian Church) in Malang, which annually collaborates with Muslims to carry out joint actions without using any attributes.

## **CONCEPT AND TYPES OF VIOLENCE**

Violence means power or offense in a basic principle in public and private law which is an expression either physically or verbally that reflects acts of aggression and attacks on a person's freedom or dignity that can be carried out by an individual or a group of people generally related with its authority, hence if it is freely translated, it means that all powers without regard to the validity of use or acts arbitrarily can also be included in the formulation of violence. The word violence means an attack on one's physical and mental psychological integrity (Ministry of Women's Empowerment, 2002, p. 19). Meanwhile, forms of violence in general include: physical violence, emotional violence, economic violence and sexual violence.

Furthermore, Mochandas Gandhi stated, *“The roots of violence: wealth without work, pleasure without conscience, Knowledge without character, commerce*

*without morality, science without humanity, worship without sacrifice, and politics without principles."*

The relationship between violent behavior patterns in society and the conceptual understanding of pluralism can be described as follows: practical pluralism is often seen from the many schools of thought or branches of understanding of a teaching. Deep attachment or sense of belonging often causes disagreement or physical tension. This is usually caused by two factors, namely the first factor is an internal factor in the form of superficiality on the part of the group members towards the essence of difference (pluralism) as a necessity. The second factor is external factors, namely the interference of outside parties who take part in and manage these differences of understanding and turn it into a conflict management asset.

### **INDICATOR OF AWARENESS**

The term awareness is a translation from an English word. Awareness can include and affect the cognitive and affective aspects of a person. If that awareness is confined to cognitive problems only, then the consequence is that the obedience that will be generated from such awareness will be nothing more than the willingness of the subject to "comply, i.e. simply adjusting his behavior formally, only in his outward form." However, if awareness is defined down to its affective aspect, it will give birth to a person's willingness to obey voluntarily (Soetandyo, 2010). Awareness, which in the narrow sense is "coming to know", is realized because of the process of preaching, notification, counseling and / or teaching. Through the process of preaching or teaching, it often continues in the form of an educational process, namely the process of awakening genuine and loyal. Education is not only about imparting new knowledge (cognition), but also arousing feelings (affection) and forming positive attitudes (Soetandyo, 2010).

In general, most of the people say that all religions teach good things. Then why does religion, which teaches good things, can become a trigger for conflict? According to Sri Bhagavan Sathya Sai Baba in Ranvirn Singh (2005: 98-99) provides an answer to this problem, he said that; today religion is considered the source of all conflict, violence and bitterness in the world. However, religion is not the cause. The selfish mind is responsible for all conflicts that occur. Selogistically, it could be that theological knowledge, which was originally universal knowledge, that carried by the ego element which was responsible for all conflicts that occurred.

Many people who have had interfaith dialogue profess emphatically that the more they get to know people of other religious beliefs, the deeper they will understand and affirm their belief in their own religion. Not only do we need to understand each other, we need each other to understand ourselves. Having the ability to understand other's point of view gives us an invaluable gift: a place to stand from where we see ourselves (Media Hinduism, Gandhi Dialogue: Page 175: 2012).

First class religion is not what embraced by everyone as the highest religion. First class religion is a religion that teaches or trains a person perfectly how to love God. It is first class. In the first class religion, no one can claim to be better than the other. It is because he naturally sees that we all have the Supreme Father. What only differs between us is the level of spiritual understanding we have, and how we unite with The Supreme Being. On the contrary, we are all the same, and whatever our bodies are conditioned to may be temporary.

The diagram above is a model for solving problems of violence associated with providing an understanding of diversity. Diversity cannot be resolved with one religion, it must be solved with interfaith relations. Interreligious relations are in a constant process of change. In the context of a shared national identity that sustainable, but increasing in line with religious identity, more and more people are taking a cue from what is happening more broadly in Indonesia: For example, 'if they ban churches, we will ban mosques'. (Lene Pedersen, 2016)

In Pedersen's (2016) research, Duncan points out that academics and reconciliation workers often fail to be explicit about just what they mean by reconciliation; and neither is there necessarily agreement among local communities which may be more concerned with the absence of violence, than with repairing or establishing inter-faith links. Duncan also reveals a divergence between elite and populist interests, and between public rhetoric and private perspectives. He found that many local people on either side of the conflict simply were not prepared for or inclined toward reconciliation, and that agreements among elites failed to resolve tensions among the general public. Duncan obliges us to question common assumptions, as he lays before us a complex fabric of experiences and motivations—of insiders and outsiders, and the elite and general populace—mapping out important considerations for peacemaking and reconciliation.

Furthermore, the types of material that should be summarized in the module should include diversity and tolerance which originate in each religion, namely Islam and Hinduism. Then what needs attention is who should provide material on diversity and tolerance? Whoever the provider must get learning material, because the success or failure of a model also depends on the extent of understanding and skills possessed by the caregivers. Therefore a coaching program or training of trainers (TOT) needs to be carried out for them. To determine what kinds of material should be included in the module, it is necessary to conduct a holistic joint discussion in the future.

Furthermore, the results of an interview with one of the caretakers of Al Hikam Islamic boarding school located on Jalan Cengger Ayam, Malang, describe the following: that the concept of understanding diversity and tolerance is found in the teachings of Islam which textually sourced from the Prophet, which means a set of values believed through examples, while the source is in Al Quran and Al Hadith. Diversity is natural and has historically been exemplified by the Prophet, his friends and subsequent religious

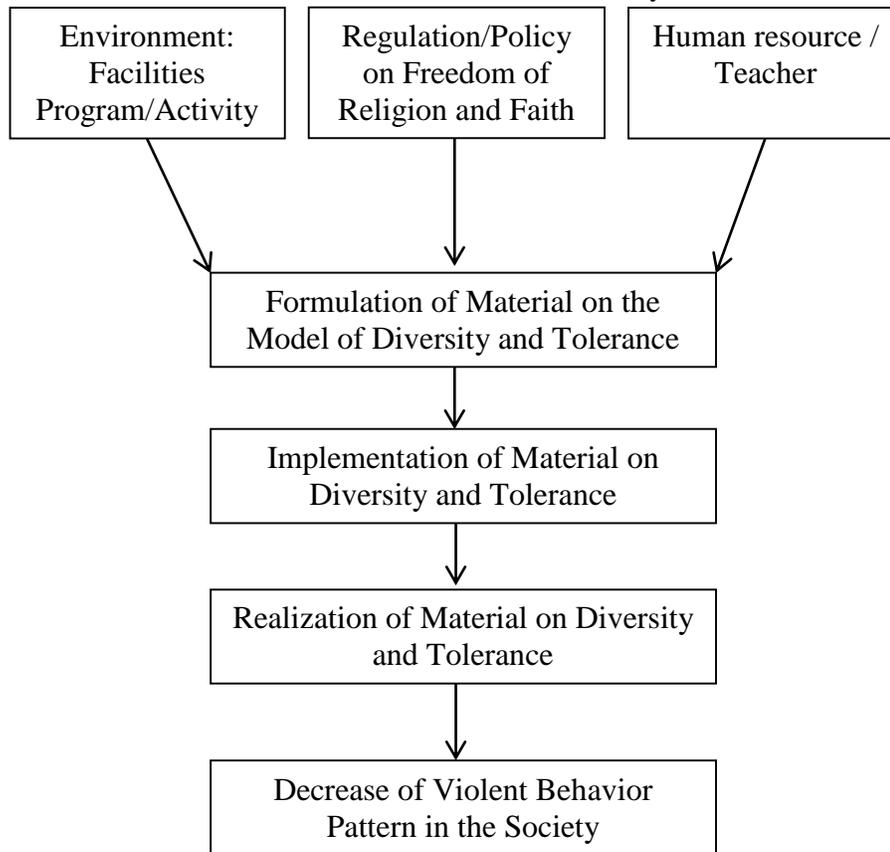
leaders through preaching. Furthermore, it is said that if there is a conflict in society in the name of religion, it is actually not that easy for us to conclude. The problem is, lately there is some kind of social guarantee which finally redirected to the good will of the state / government. How is the social stability in Indonesia today, especially health and education insurance from the community? The problems that may often arise are related to religious nuances due to the weak social security enjoyed by part of the Indonesian people in addition to the educational factor that also influence it.

Related to the diversity material that needs to be given is the problem of coexistence. No matter how small, the existence of a person must be acknowledged, which in Islam is known as *silaturahmi* activity or provides comfort for others. There is an understanding of universal values, that humanity and local wisdom are the domain of schools. Mutual respect aspects also need to be given, for example how the relationship between children and parents, teachers and students, older people and younger people. Mutual respect doesn't have to be equal as it is understood in human rights (interview with Mr. Navik).

The summary results from the experts show that all people deemed that understanding of diversity and tolerance is needed, but the used approach is only on the sociological aspects. Furthermore, also by providing capacity building for caregivers or tutors so that in providing understanding to participants can be achieved and the content of the material should emphasize several things that universal in nature, for example understanding mutual respect or appreciation. Furthermore, according to Irsyad Ridho, a lecturer from Jakarta State University, he explained that in a social context, multiculturalism has two-way communication, namely inward (own group) and outward (other groups). For inward interaction, it can use the same language which will strengthen the internal group. As for outward communication, we should use language that is also understood by other groups. In other words, we must use two languages for communication. If we force our language, then other groups may not understand and do not comprehend. The problem is when each group insists on using their respective language to communicate outside, what will happen is a lack of understanding which in the next stage can lead to conflict (Nurhayati, 2011). Furthermore, Irsyad said that multicultural education should be designed in an integrative manner to reduce prejudice so as to realize cooperation and social independence. As for the aspects of multicultural education, it covers: a. Prejudice Reduction; b. Increased Local Independence; and c. Local Cooperation Development.

Multicultural education is increasingly urgent to be implemented in schools with multicultural education. Schools become fields to eradicate prejudice, and at the same time to train and build student character to be able to be democratic, humanist and pluralist. For this reason, there are two things that need to be done in the development of multicultural education in schools, namely; first, conducting dialogue by placing every existing civilization and culture on an equal footing. Second, develop tolerance to

give each culture an opportunity to understand each other. Tolerance here is not only at the conceptual level, but also at the operational technique (Salamah, 2011). At the technical level it is not described in the research conducted by Salamah, so how the operational techniques can be implemented to increase diversity and tolerance need to be included in the model material in this study.



**Figure 1.** Diagram The Implementation of Understanding on Diversity and Tolerance For Eradicating Violent Behavior Pattern in Society

The diagram above is a model for solving problems of violence related to understanding diversity. Diversity cannot be resolved with one religion, it must be solved with interfaith relations. Relations between religions are in a constant process of change. In the context of a shared national identity that sustainable, but increasing in line with religious identity, more and more people are taking a cue from what is happening more broadly in Indonesia: For example, 'if they ban churches, we will ban mosques'. (Lene Pedersen, 2016)

### CONCLUSION AND SUGGESTION

The results of this study that have been carried out in Islamic boarding schools/Pesantren and Hindu schools/Gurukula show the following:

There are no specific policies and programs related to the application of the concept of diversity and tolerance in Pesantren and Gurukula. So far the provision of material on diversity and tolerance has been provided through Civic Education (CE) lessons. Furthermore, the teachers considered that interfaith programs among students of different beliefs needed to be done to reduce violent behavior. Related to the constraints encountered and experienced by caregivers in providing an understanding of diversity and tolerance in students, so far have not been found. However, programs that directly involve students as actors in the application of diversity and tolerance have never been carried out like joint activities involving other schools with different religious backgrounds. The formulation of the materials draft which will be used as a model for increasing awareness of diversity and tolerance to reduce violence can be summarized in outline. : 1) Definition - the meaning / concept of diversity and tolerance; 2) Understanding of multiculturalism; 3). Describe the peace of religion and belief in Indonesia; 4). Regulations / policies that guarantee diversity and religious tolerance in Indonesia; 5). Concept, types and forms of violence: violence with religious nuances; 6.) Ways to raise awareness about diversity and tolerance; and 7). Examples of implementation of diversity and tolerance programs: Nonviolence and peace building.

To improve the substance of the model material, it can be suggested that a deeper study is needed both from the aspect of the diversity of the sample in order to compile the types of material that will be included in the draft module so that the module content will be more universal.

### **SUGGESTION**

To compile and describe the draft of the model material into the expected material, a more specific and comprehensive study is needed by involving experts, circles in their respective fields and needs to study people who live with diversity in the 2 (two) locations, namely Bali and Malang therefor there is input and description from people who have lived side by side with different beliefs and how tolerance can be realized, hence their input can be used to perfect the draft.

After that, it still needs to give a trial to the draft material to receive input and improvements to the material.

### **REFERENCES**

- (1) Achmad Taufic Abdurrahman. *Pesantren Modern dan Pendidikan Multikulturisme*. Internet: Ruang dalam Karyaku. Internet.
- (2) Adian Husaini, 2005. *majalah Media Dakwah*. Jakarta: Dewan Dakwah Islamiyah Indonesi. Edisi No. 358, p.45.
- (3) Annual Report. 2008. *On Belief and Religious Pluralism in Indonesia*. Jakarta: Wahid Institute.

- (4) Anis Malik Toha. 2005. *Tren Pluralisme Agama. Tinjauan Kritis*. Jakarta: Perspektif. Cet 1. Hal 180.
- (5) Anis Malik Toha. 2005. *Wacana Kebenaran Agama Dalam perspektif Islam (Telaah Kritis Gagasan Pluralistik Agama)*, Makalah Workshop Pemikiran Islam dan pemikiran Barat, Pasuruan 4-5 April.
- (6) Ajahari. *Pluralisme Agama Budaya dalam Perspektif Islam*
- (7) Bhakti Raghava Swami. 2008. *Pendidikan Varnasrama Sebagai Pendukung Pendidikan Tradisional*. Hyderabad: Indigo Press-Red Hill. www. Varnaasrama.org.
- (8) Donder, I.K. 2009. *TEOLOGI: Memasuki Gerbang Ilmu Pengetahuan Ilmiah tentang Tuhan Paradigma Sanatana Dharma*. Surabaya: Paramita.
- (9) Ellsberg, R. 2012. *Dialog Gandhi dengan Missionaris Tentang Kristen dan Konversi*. Media Hindu.
- (10) Kementerian Pemberdayaan Perempuan, 2002. *Materi Pokok Kesetaraan dan Keadilan Gender*. hal 19. Jakarta.
- (11) Kresna Guntarto. 2010. *Anak muda diingatkan pentingnya perbedaan*. 10 Desember . Internet.
- (12) Magnis Suseno dalam Triyas Hadi Prihantono. 2011. Internet, *Keberagaman dan Toleransi*. Media Keberagaman. Com
- (13) Soerjono Soekanto. 1980. *Pokok-Pokok Sosiologi*. Jakarta: Rajagrafindo Persada.
- (14) Soetandyo Wigjosoebroto. 2010. *Ketaatan kepada Hukum Berdasarkan Kesadaran: Suatu Masalah Budaya Hukum*. Diktat Kuliah pada Program Magister Ilmu Hukum Universitas Merdeka Malang.
- (15) Mochamad Shofan dalam Triyas Hadi Prihantono. 2011. Internet, *Keberagaman dan Toleransi*. Media Keberagaman.Com.
- (16) Nurhayati aida. 2011. Guru PAI belajar Kesetaraan dan Keberagaman Perspektif Islam.
- (17) Tetriono. 2011. Lebih Dalam (in) Toleransi di Indonesia. Kantor Berita Common Ground ( CG News) tanggal 28 Januari 2011.
- (18) Spickard, James V. 2017. "Diversity vs. Pluralism: Reflections on the Current Situation in the United States." *Religions* 8, no. 9: 169.
- (19) Michael Grimmitt (1994) Religious education and the ideology of pluralism, *British Journal of Religious Education*, 16:3, 133-147, DOI: [10.1080/0141620940160302](https://doi.org/10.1080/0141620940160302) .
- (20) Olawoyin, O. (2015). Varieties of Religious Pluralism. *Journal of Arts and Humanities*, 4(12), 50-58. doi:<http://dx.doi.org/10.18533/journal.v4i12.870>.
- (21) Lene Pedersen (2016) Religious Pluralism in Indonesia, *The Asia Pacific Journal of Anthropology*, 17:5, 387-398, DOI: 10.1080/14442213.2016.1218534.
- (22) Arfa, F. (2014). Problems Of Pluralism In Modern Indonesian Islam. *Journal Of Indonesian Islam*, 8(2), 209-234. Doi:[Http://Dx.Doi.Org/10.15642/Jiis.2014.8.2.209-234](http://Dx.Doi.Org/10.15642/Jiis.2014.8.2.209-234).